

designed not only to comfort believers, but to convince and convert sinners. *Reprove*—the words means to convince, or convict by proof.

V. 9.—When the Spirit descended, he proved the divine mission of Christ, and showed the awful guilt of rejecting him.

V. 10.—He also proved the perfect innocence of Christ, and the completeness of that righteousness which he had wrought out for his people.

V. 11.—He showed, too, the judgment which had been executed on Satan, when Christ “spoiled principalities, and powers” on the cross, and when, in ascending on high, “he led captivity captive.”—In some cases the Spirit’s work was a convincing unto salvation, in others a convicting unto condemnation.—While there is in these verses, a special reference to the work of the Spirit on the day of Pentecost, there is a description of the work, he was to carry on till the end of time.

V. 12-13.—The whole truth concerning the high doctrines of the Kingdom had not yet been revealed to the Apostles. But the Spirit would lead them into the whole truth.

V. 15.—The Father and the Son, are one. In revealing the one, the Spirit reveals the other. Mark here the doctrine of the Trinity.

LESSONS.

1. The followers of Christ should not be surprised if they suffer, because they are christians. Vv. 1-2.

2. Sincerity in wrong doing, does not justify an evil act. V. 3. compare I. Cor. ii. 8., and Acts ii. 2. 4. Such ignorance is highly culpable.

3. From V. 6. we learn, that when Christ sends us good, we sometimes at first, regard it as evil.

4. In Vv. 7-13, see proofs of the personality, and divinity of the Spirit. He is not called truth, but the Spirit of truth. Personal acts are ascribed to him. Then, if the Spirit, as “another Comforter,” could take the place of Christ, he must be divine.

5. In the economy of redemption the Spirit is the Father’s gift to the church, through the intercession of Christ.

6. It is the work of the Spirit to reveal Christ, and to apply to men the benefits of redemption, purchased by Christ. Vv. 7-12.

7. The outpouring of the Spirit on the day of Pentecost, and his work ever since, is a proof that Christ’s work is accepted of the Father, and that he is seated on the throne of his glory. V. 7.

8. While each of the three persons, of the Trinity has a work to do in the economy of redemption, they are but one God. Vv. 13-15.

9. We should earnestly pray for an outpouring of the Spirit, for the edification of the church, and the conversion of the world.

DOCTRINE.

The Spirit reveals Christ. John xv. 26 ; Acts v. 32.

SECOND SABBATH.

SUBJECT :—*Christ’s Prayer.* John xvii.

Having finished the consoling address contained in the foregoing chapters, Christ offered up his sublime prayer. Simple in language; it is most profound in sentiment. It may be divided into three parts :—prayer for his glorification with the Father; prayer for his Apostles; and prayer for all who should afterwards believe in Him.

V. 1.—*These words*—the preceding address. *The hour*—of His death. *Glorify thy Son*—in his death, resurrection, and ascension.

V. 2.—*Given him power*—as Mediator. *As many as, &c.*—those given in covenant to Christ to redeem. See John vi. 37.

V. 3.—See 1 John v. 12.

V. 4.—*Finished the work, &c.*—including the closing act immediately before him. See ch. iv. 24.

V. 5.—In His humiliation He had veiled the glory he had with the Father, that in human nature He might be exalted to it as the Head and Saviour of his body, the church. See Phil. ii. 6—11; Acts v. 31.

V. 6.—As a prophet he had revealed what God is, and what God had done for the salvation of man. See v. 8. *The men, &c.*, the apostles are meant primarily but not exclusively. They had not chosen Christ, but God had from all eternity chosen them in Christ; and their belief in Christ was the result of that choice. This also applies to all other believers.

V. 10.—*Glorified in them*—by their receiving and serving Christ.

V. 11.—*Through thine own name*—by thy power keep them in the faith and love of thyself. *One us we are*—in the unity of the same Spirit.

V. 12.—Christ does not mean that Judas had been given Him by the Father, and had been lost; for he never was a true believer. Luke iv. 25 and 27, does not prove that the woman of Sarepta was a widow in Israel, and that Naaman was a leper in Israel. So this verse does not prove that Judas was ever given to Christ. The meaning is, “None of them is lost. But the son of perdition is lost.” The fall of Judas was, predicted. See Ps. cix. 8, and Acts. i. 20.

V. 17.—*Sanctify them.* Official consecration and spiritual purification are both included, though the latter is especially meant. See chap. xv. 3; and 2 Tim. iii. 16, 17.

V. 19.—*I sanctify myself*—not in the sense of spiritual purification, but of self-consecration to His sacrificial death. See